1: Grigson G-5 (1927-1934) 1949
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273 water, and the latter on the fire, so that the contents of the upper *handi* may be well steamed. When they have been steamed long enough, they are mixed in another *handi* with water to the consistency of *pej* gruel, and left in a cool place to ferment for five or six days, with the top lidded with leaves; when there is a smell like a fowl-house that badly needs cleaning they know that it is ready. *Landa* has to be provided in large quantities for all the guests at a wedding, when open house is kept; all present at funeral ceremonies need it, and some is poured over the menhir erected in the name of the dead man at the *Urathal*; it is given to all who have worked on a new tank at the completion ceremony; a *handi* full is carried by a lad's father and party when going to ask a man for his daughter as wife for the lad; on the sixth day after a child is born *landa* is given to the man and woman called from each house for the naming: at sowing, reaping, threshing and ploughing a little is given to every helper; and at each *pandum* each household makes and consumes some. At the Kuram Pandum, when the new *kuthi* is eaten, the *landa* should be made from new *kuthi*.

273 There is said to be some creeper from the flowers or sap of which an intoxicating liquor is made by the Bison-horn Marias in
● 271 Other drinks the Sukma zamindari, below the Tulsidongri mountains; of this no proof was forthcoming. Possibly the rumour referred to the known habit of the Marias drinking the sap of the wild vine *Vitis repanda* as a substitute for water. Otherwise water is their sole other drink, always from clear running streams, save in the dry southern fringes of the Bison-horn country in Konta tahsil.

271 The Hill Maria and the Bison-horn drink after meals. The latter drinks in the normal Indian way, and often from a brass *lota*,
Drinking or at least a leaf-cup. The former, however, in the remoter villages still almost steals to the edge of the stream like a shy animal, kneels down, and puts his mouth to the water. Otherwise he stands in the water and scoops up water into his mouth with rapid moves of alternate hands.

273 [169] When Bison-horn Marias drink *mahua* spirit, either the head of the family, in case of domestic ceremonies, or every drinker in general drinking bouts, before drinking pours a drop or two on the ground in the name of the Departed. Hill Marias follow the same practice in general drinking bouts, but the libation may be made before or after drinking. The liquor is brought in large earthen pots or in gourd bottles from the nearest liquor-shop. Hill Marias fill large leaf-cups from it, which they take round to all present and from them fill the small leaf-cups which each person has ready for himself; the Bison-horn Maria doles out his liquor either with the

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fetching water, but that now she was to go to a life that was both sweet and bitter. Finally, a group of quite little girls arrived on the scene with bundles of food tied up in cloth on their heads and the bride, still weeping loudly, was carried off by her girl companions across the fields into the sunset. It was a moving sight, this taking away of the bride to her new life, but it was noticeable that no member of the bridegroom's family came to fetch her. She was simply taken away by her own people to his village.

Next morning I started before dawn with my assistant Mr. Sampat Singh on the long descent to Sirsitti. The scenery on the way was magnificent. From the brow of the hill we could see stretching away almost to Orissa the great plain of Konta and Sukma with the peaks of hills rising above the mist just touched by the morning sun. When we reached the village we found the two marriages in progress, though everyone was a little jaded having been up dancing all night. There were little camps outside the village for the two brides and the bridegrooms' families sent food and liquor out to them. During the morning there was some desultory dancing in the middle of the village, and a group of girls sat round each bride who wailed loudly from time to time as the girls sang to her about the sorrows and hardships of the married life to which she was now going. Young men from Gogonda, the brides' village, cooked the food supplied by the bridegrooms and this was ready about three o'clock in the afternoon. The visitors assembled beneath a magnificent mango tree outside the village, and the feast was very carefully served by the young men; an exact number of leaf-cups was prepared and each contained the same number of bits of pork; an equal number contained identical portions of rice. The boys then served the cups, first to the women and then to the men. Others went round pouring gravy on the rice and they all ate together. When the meal was over they went to a stream near by and drank, kneeling down and putting their faces right into the water to suck it up.

Then the girls assembled round the first bride, who was still covered with the shawl which all through that sweltering day she had not once laid aside, and danced with her into the centre of the village. Another party escorted the second bride and soon the scene was very lively with two separate dances whirling round the square. Presently the first party danced up to the future husband's house. They gathered in a very tight block before the door and began to sing loudly and rapidly, jerking their bodies to and fro from the hips, a song which meant, 'Come and get her if you can, brother; come and catch her if you can'. For some time the bridegroom stood in a rather embarrassed fashion in the